

844 case the child is masculine, having begun the fusillade at the moment of the delivery, or at the moment when the sex of the child was announced.

The women who come with their husbands bring with them chickens and other articles of food, especially wild greens such as watercress and asparagus, if these be in season. The women install themselves in the room in which the birth has taken place, and prepare nourishing broths for the mother, and for the next week or so continually come in and out looking after her.

846 On the seventh day the father holds a second celebration, similar to the first, which may be in many cases simply a continuation of it. On this seventh day, the guests, when they have finished drinking tea, each put a silver dollar on the tray; this money is intended as a present to the mother, who may spend it as she pleases.

Among the central Riffians the father is not allowed to have sexual intercourse with his wife until after the expiration of forty days after the birth of the child. During these forty days he avoids her as much as possible, seldom entering the room in which she has borne the child and seldom speaking with her. From economic necessity it is unavoidable that he should see and speak to her to a certain extent, but the tabu is nevertheless kept as rigidly as possible. Among the other tribes there is no fixed limit for the renewal of sexual relations, the matter being entirely personal, and there is no attempt at avoidance subsequent to the actual day of the birth, although the husband in most instances is kept busy outside entertaining the men for the first seven days, and naturally hesitates to enter his wife's room when a large number of women are there. The sex tabu is found in Beni Urriaghel, Temsaman, Beni Tusin, Beni Said, Iherrushen (except Tarosht, Telmest) Ikhuaneen, Iherrassen, Beni Yunes, northern Ulishk, Zarket, Beni Gmil, Beni Bu Nsar, Beni Seddath, Beni Khennus, Taghruth, Western Arabophone Senhaja, Beni Hamid, and Eastern Arabophone Senhaja.

NAMES AND NAMING

553 The second important event in the life of a child, be it a boy or a girl, is the occasion when it receives a name. Among the central Riffians this takes place on the seventh day, the same day on which the final feast celebrating the birth is held. Among the other tribes it takes place later, but usually before the child is more than a month or two old. Naming is done on the seventh day in¹ Beni Urriaghel, Beni Tusin, Beni Said, northern Ulishk, Beni Yunes, Ulad Alu ben Aissa, Beni Mohammed, Iherrassen, Ikaroen, Inhanahan, Bured, Temjunt, Iherrushen, Ikhuaneen, Beni Amart, Bokoya, Taghruth, Beni Bu Nsar, Beni Seddath, Beni Khennus, Beni Gmil, Zarket, Beni Hamid, Beni Bu Shibet, Beni Beshir, Ktama, Eastern Arabophone Senhaja, and western Metalsa.

551 A boy child is at this time given a name usually of Arabic derivation and of religious significance, although such is not always the case. The name is frequently a derivative of the root *hmd*, meaning "to praise," of which Mohend, Moh, Bohosh, Haddu, Haddush, Hammush, Mohammadi, Hamidu, Hadi, and Omuah are all more or less Berberized variations. Of these, Mohend and Moh are the equivalents for Mohammed.

¹ According to de Castro, the Galiya and Kebdana likewise hold the naming on the seventh day. This information would serve to date the transition from a seven-day to a three-day custom between the time of de Castro's writing (1911) and the time at which my material was collected. See Fernandez de Castro, *Gualaya y Quebdana*, p. 130.

844 [372] Among the Ait Waryager, before a woman gives birth to a child, the fqi of the village writes something from the Koran in a bowl, and water is poured over the writing and then given to the woman to drink. This is likewise supposed to facilitate the delivery.

[373] Among the Ait Waryager the after-birth (adan) and navel-string (dmit) are buried at the bottom of the dunghill of the house to prevent their being walked over.

[376] Among the Ait Waryager the mother is [377] immediately on her delivery given a dish of eggs and butter or oil to partake of, and after that the gravy of a fowl. Pieces of thin cakes, eggs, and butter are mixed together in an earthenware pot (dahabbit), which is placed on the head of a boy—a brother of the newborn child if there is one, otherwise a neighbour's son. The other children of the house and the women who are present eat from this pot on the boy's head; I was told that should they not do so something bad would happen to the child.

[378] Among the Ait Waryager, when a boy is born, the father puts into his right hand a knife (dahadmit) to make him a man, and when a girl is born he puts into her right hand a foot of a fowl to make her a good housewife; but the knife may also be a charm against the jnun.

[380] In Andjra and among the Ait Waryager the room of the lying-in woman is likewise fumigated with benzoin, which is said to be shunned by the jnun but liked by the angels, who are consequently induced to remain there.

[384] The Ait Waryager have the custom of smearing henna on the top of the child's head on the day after its birth, "to make the head strong".

[387] In some places the child is referred to as the son or daughter of its father (Tangier, Andjra, Ait Waryager, Amanuz and other people of Sus), and in other places as the son or daughter of its mother.

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553 [391] Among the Ait Waryager the mother generally gets up on the third day, but keeps to the house till the seventh day, when she washes, fumigates herself with benzoin, and paints her hands and feet with henna, her eyes with antimony, and her teeth with walnut root. She also combs and oils her hair, puts a long silk scarf (rahzam) round her head, and dresses herself in her best clothes. On this day there is the ceremony of name-giving. The father kills a sheep or a